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The TAHRIK-i-JADID

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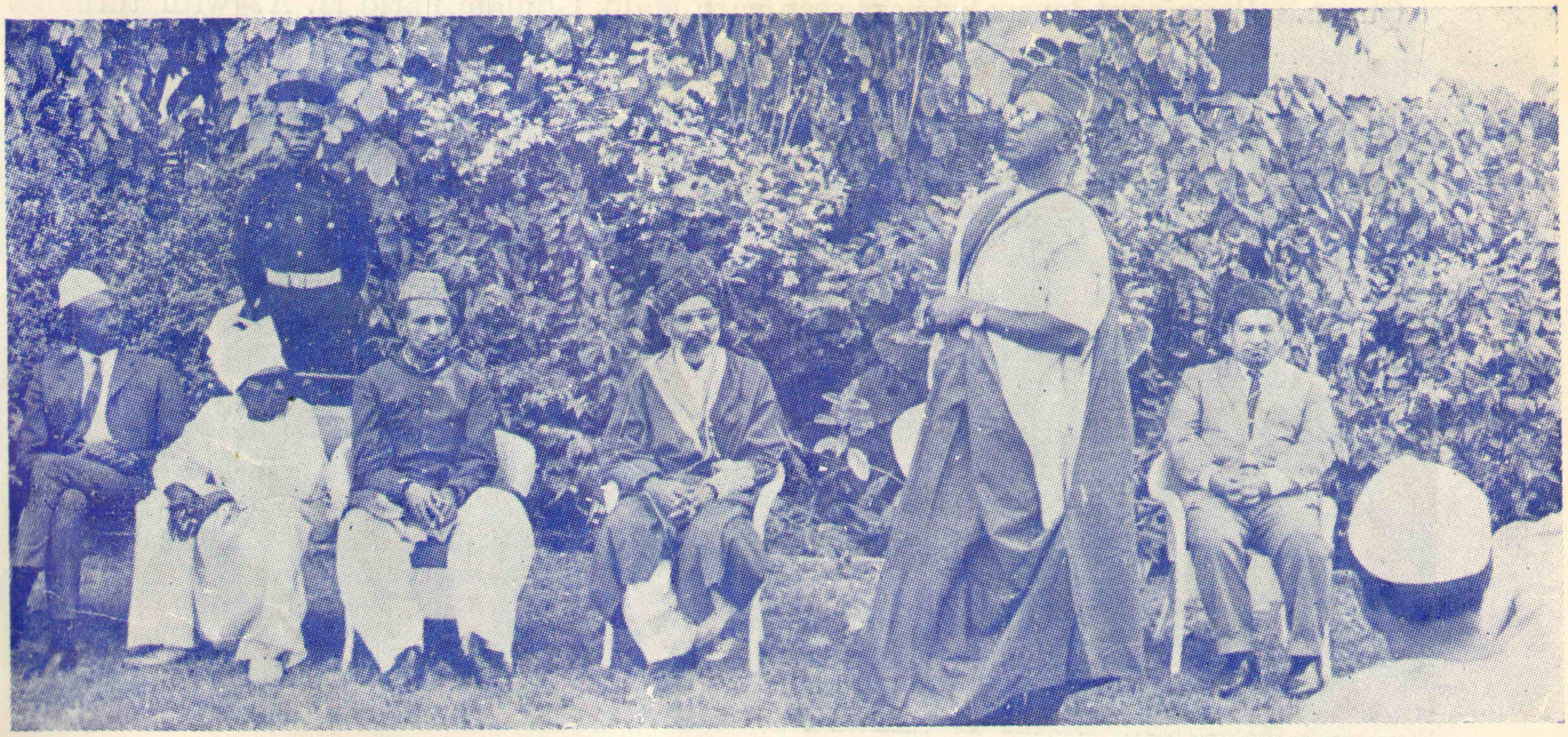
MUHARRAM 1390 A. H.
AMAN 1349 H. S.
MARCH 1970 A. D.

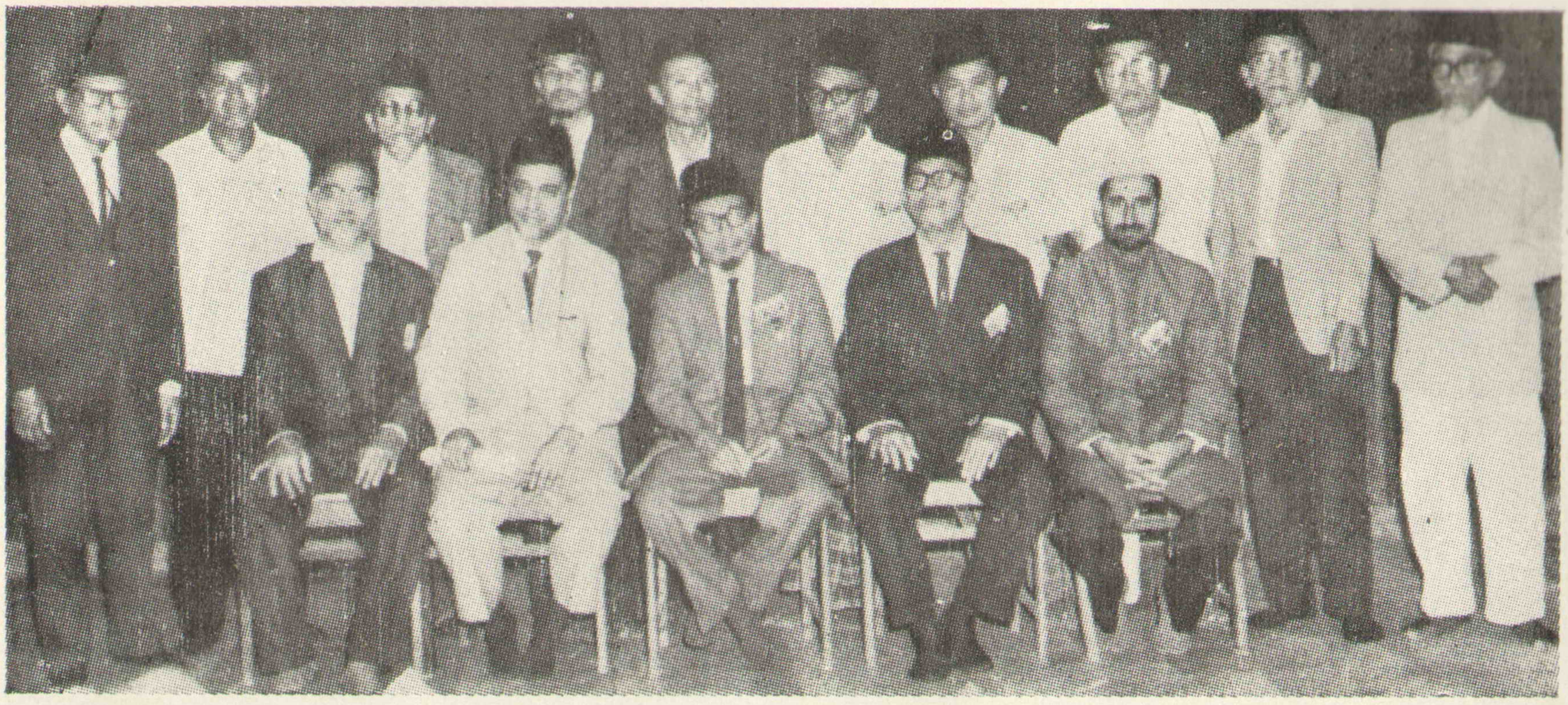
Editor :
Naseem Saifi

His Excellency F.M. Singhatey, the Governor General of the Gambia, adrressing a deputation of Ahmadiyya Jamaat in the Governor's House on the occasion of Eidul Fitr. Ch. Mohammad Sharif, Missionary Incharge Gambia Mission, is seen in the centre.



گیمبیا کے گورنر جنرل ہزایکسی لینسی ایف ایم سنگھاٹے عیدالفطر کے موقعہ پر جماعت احمدیہ کے نمائیندوں سے گورنر ہاؤس میں خطاب فرما رہے ہیں

A group Photo of Jamaat Ahmadiyya Jogjakarta, Indonesia with some missionaries of Islam. Sitting in first row are (L to R) Mian Abdul Hayee, Hafiz Qudratullah, Maulvi Abu Bakr Ayub, Maulvi Abdul Wahid, Mirza Mohammad Idris.



جماعت احمدیہ جوگجا کرتہ کے جلسہ سالانہ ۱۹۶۹ کے موقع پر احباب جماعت
اور مبلغین اسلام کا ایک گروپ فوٹو ۔

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The Vakalat-i-Tabshir arranged a press conference on the occasion of Annual Gathering 1969 to launch the one volume English Commentary of the Holy Quran. Prominent journalists are seen with Malik Ghulam Farid M. A. (with turban and stick) the Editor of the Commentary.

جلسہ سالانہ ۱۹۶۹ کے موقع پر تفسیرالقرآن انگریزی کی اشاعت کے سلسلہ میں وکالت تبشیر کی طرف سے ایک پریس کانفرنس کا انتظام کیا گیا جس میں ملک کے ممتاز صحافیوں نے شرکت کی ۔ یہ تصویر اس موقع پر لی گئی ۔

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

Vol. VI MARCH 1970 No. 3

The TAHRIK-I-JADID

A magazine tor reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

Perfect Love and Perfect Fear

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Those who are sincere God-seekers know it full well that the knowledge about God (God awareness) can be achieved only through God Himself, and it is only through God that we can recognise God. God Himself provides proofs of His existence ; it is not in the power of man to do so, man can in no way get himself in clined to shun the evil and attain to the nearness of God unless he has perfect God awareness. No attainment can be of any avail here and no other method can release a man from the bondage of sin except that perfect God awareness which produces, perfect love and perfect fear that restrain a man from evil because when the fire of love and fear kindles it reduces to ashes all the rubbish of sin.

Supplement to Brahin-i-Ahmadiyya Vol V page 51 (margin)

MESSAGES

(I)

The text of the Messages of Hazrat Khalifatul Masih III to the Ahmadiyya Annual Conferences in Ghana and Sierra Leone respectively.

It is with feelings of gratefulness to Allah that I have learnt the pleasant news of your 45th Annual Conference which is being held at Saltpond on January 8, 9 and 10, 1970. I pray that Allah bless the Conference and make it a real success. May He, in His infinite mercy and love, grant you all the light and wisdom to be rightly guided in your speeches and deliberations and give you the strength and opportunity to work and stand and if necessary suffer for the truth and values for which Islam stands and to which we are so irrevocably pledged. Let us not forget that the essence of Islam and indeed of religion lies in our complete submission to the will of Allah and our absolute identification with His cause. All praise belong to Him alne. Our duty lies in trying to be like Him. We must cultivate and imbibe all His attributes, particularly the four cardinal attributes which are mentioned in the opening Chapter of the Holy Quran. He is *Rabb-ul-Aalamin, Ar-Rehman, Ar-Rahim, and Malik-i-yaumiddin.* That is He is the Lord and Sustainer of all the worlds. He is Allah, the Gracious, the Merciful. He is the Master of the Day of Judgement. On a closer study of these attributes, we cry out in spontaneous ecstacy that O, Lord God, we worship you alone and seek Your succour only. True worship means that we absorb and imbibe the divine qualities, don them as as our garments and be dyed in their colour to an extent that insignificant and humble as we are we cease to have any existence apart from Him and let a kind of death overtake us. This is the state of total surrender to God and of complete submission to Him We are immersed and soaked in His qualities and become living embodiments of His beauty and grace. The Promised Messiah—on him be peace of Allah—Says :

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> The acme of human worship to Allah consists in this alone that man should cultivate His attributes and be dyed in His colour. In trying to attain this state he should not tire or cease trying. Soon he will experience the birth, a new kind of pull and attraction which shall lead him to the true worship of Allah. And he will attain the state of *yaf'aloona maa yo'omaroon* they do what they are asked to do. (Malfoozat, Vol. II page 123) which is a state of to al surrender and complete self-annihilation.

In this connection, the verse *iyya ka na'abdo wa iyya ka nastaeen* should always be borne in mind which means : Lord, you alone we worship and Your succour alonc do we seek. To be able to worship truly we need divine help and guidance and suuccour and grace. Let us, therefore, make it a habit to turn to Him that He grant us, and our sons and daughters—His humble servants, to tread the paths of His pleasure and love. Amin

MIRZA NASIR AHMAD
Khalifatul Masih III
Rabwah, West Pakistan.

Dear Brothers and Sisters,

Assalamo Alaikum Warahmatullahi Wabarakatohu.

In the fulness of my heart and affection for you all I send felicitations to you on the auspicious occasion of your annual Conference, You have assembled once again to live and breathe, learn and listen and pray in a climate of spiritual uplift, deep devotion and humble supplication to Allah, the gracious, the merciful.

Let us remember that communion with Allah is the real purpose of the coming of the Promised Messiah (on him be peace). Let us, therefore, search our hearts and try to find out if we have fulfilled the divine purpose. Let us, therefore, keep this purpose in view and continue to seek divine help and guidance for its fulfilment. The Promised Messiah says :

> "Allah will turn to us if we turn to Allah. But we must try as far as it lies in our power. When our effort reaches the point of acme, we shall witness the glory and light of Allah."

Also remember that Islam is the religion of peace—peace with Allah and peace with our fellow-beings. Try, therefore, to maintain and promote peaceful conditions consistent with the love for your country. Service to Islam, service to your country and service to mankind go together. Try as best as you can to project Islam. Preach through practice and profession the truth of Islam as contained in the Holy Quran and as exemplified in the person of the Holy Prophet and his great spiritual son the Promised Messiah (peace be on them).

In the end I must also emphasise that the younger generation of Sierra Leone has the right to be educated. Educate them well and with the conviction that Insha Allah they will be the future leaders of the world. Also, send children and come yourselves to meet me and to study at first hand the organisation of the Jamaat and imbibe knowledge and return fortified by a new zeal and training for missionary work.

Allah be with you and shower His unlimited blessings on you all and be your protection and refuge against all harm.

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Yours affectionately,
Mirza Nasir Ahmad
Khalifatul Masih III.

(II)

The text of the Messages of Sahibzada Mirza Mubarak Ahmad to the Ahmadiyya Annual Conferences in in Ghana and Sierra-Leone respectively.

Dear Brethren,
Assalamo Alaikum !

I am very happy to learn that you are holding your 45th Annnal Conference in the New Year and fervently wish you a brilliant success. It means that for the spread of Islam and for its own uplift. It is a fine work in itself and I heartily congratulate you for it.

I would like to point out that Fourteen months hence your Jamaat will be 50 years old. Full half a century will then have passed on the day that our Community in Ghana was established and embarked upon a planned programme for spreading Islam. It will be an important day in the life of our Community and I think it should be fittingly celebrated.

Fourteen months is not a long period. It will pass away quickly. From now on you should endeavour something very substantial which you could put before the conference as a prize won by you and of which the whole community may justly feel proud. In the field of litrature if you are able to publish the translation of the Holy Quran and of 'The Teachings of Islam : in some popular local language that will pass as a considerable work. Similarly in other fields of work something substantial must

be achieved.

You should seriously think on these lines and see that it is done.

I think it will be advisable if you take stock of all the work done in the past 50 years and record it in a special publication to be presented to the Conference on the completion of the fifty years of the Jamaat's establishment in Ghana. A suitable programe should be prepared now and funds raised to celebrate the 50th annivarsary of the Jamaat in such a way that it may serve as a source of inspiration for the generations.

As you know the institution of Annual Conferences was found by the Promised Messiah himself (peace be on him). He has enumerated its objects and purposes in his writings and exhortations. On two things he has laid a special stress. Firstly that the Conference should be attended by the largest number of his followers.

Secondly that its proceeding should be arranged and conducted in such a manner that it may strengthen the participants in their faith, uplift them morally and spiritually and bind them with the ties of sincere brotherhood. You should keep these objects in view and work for them. May God be with you and May He keep you ever marching forward in the service of Islam, Amen.

MIRZA MUBARK AHMAD
Vakil-ut-Tabshir

Dear Brethren,

Assalamo Alaikum.

On this auspicious occasion that you are holding your 21st Annual Conference I extend to you my heartiest congratulations and fervently pray for your success

Now that you are deliberating on the ways and means for propagating Islam in the country I want to remind you of two things. One is the Tarbiat of the Jamaat which means that the religious education of each and every member of our community should be of such a high standard that they may be taken by their associates as the true representatives of Islam both in thoughts and deed.

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The second point concerns with Tabligh or propagation of Ahmadiyyat. More attention is required in this sphere. Sierra Leone is a very good field for propagation work. It is a small country with a population of a few millions. Our Community is known for doing selfless service of Islam and is respected in all strata of its society. If well planned concerted action is taken there is no reason why rich harvest may not be reaped.

The need of the time is to organize the propagation work and put fresh blood in it. Every Ahmadi, young and old, man and woman, should be made to do tabligh and to convert at least one non-Ahmadi in a year. The Mission should launch and supervise this campaign. Necessary literature should also be made available for those who pledge to carry out this plan.

I would like the participants in your conference to give a solemn pledge that each one of them would convert at least one non-Ahmadi in the coming year.

The Mission should make the whole community participate in this scheme and let me know of the detailed programme for the year. I pray that Sierra Leone may join the fold of Ahmadiyyat in as little a time as possible.

May God help you and enable you to go ahead in the service of Islam.

Yours fraternally,
Mirza Mubarak Ahmad
Vakilut-tabshir.

READ
TAHRIK
-I-
JADID
REGULARLY

Rabwah Diary

Significance of Khilafat

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Speaking to a gethering of the Khuddamul Ahmadiyya (Central) at Rabwah which was arranged to bid farewell to Sahibzada Mirza Tahir Ahmad at the end of his three year term as President of the Khuddamul Ahmadiyya, Hazrat Khalifatul Masih III remarked that God had vouchsafed this promise also to the Ahmadiyya Jammaat through the Promised Messiah, that after his (Promised Messiah) passing away, the Jamaat will continue to witness the manifestations of the omnipotence of the Almighty God through internal and external events, till the day of Resurrection. The Promised Messiah, peace be on him, has called it Qudrat-i-Saniya (The Second Manifestation) in his booklet Al-Wasiyat. He called himself personified Manifestation of the Power of God. and that quite naturally raised the question that he being a human being was bound to pass away from this world therefore the Jamaat will be deprived of this Manifestation after him. The reply that the Promised Messiah gave was in the negative, in order to relieve the Jamaat of this fear, he gave the good news that even after he left this world, Manifestation of God will be granted to them and till the Jammaat meets its doomsday, these manifestations will continue to make blessed appearance.

Hazrat Khalifatul Masih further said that according to the Holy Quran Khilafat has been entrusted with two duties : i) the strengthening of religion, ii) Protection against fear. The Holy Quran also tells us that so long as the institution of Khilafat is intact, these two tasks can be accomplished by none other than the Khalifa himself.

He further said, "There are at present various organisations is our Community, for example Sadr Anjuman Ahmadiyya—this is the oldest organisation and it was there even in the life time of the Promised Messiah, peace be on him. There is also Tahrik-i Jadid. It was established by the Muslih Mauood, may God be pleased with him, to spread Islam in the whole world and to speed up the efforts of the Community in respect of Jihad with the Holy Quran. Another organisation is Waqf-i-Jadid and likewise, there is also Waqfi Arzi, the Anjuman of the Musis (though this organisation is still in its infancy and it is hoped that Insha Allah the time will come when it will take its proper shape to fulfil the needs with which it is connected). Atfalul Ahmadiyya is attached to the Khuddamul Ahmadiyya and therefore I have not mentioned it separately. Another organisation is that of Lajna Imaullah. All these o.ganisations are like a tool in the hands of the Khalifa and only in this wise they can serve a useful purpose. They are doing the same now and they will Insha Allah continue doing the same in future as well. But it is quite natural that at times one or other organisation displays some weakness and it is the work of the Khalifa to remove those weaknesses as he thinks fit and as God guide him. Quite often an eye which can only see the superficial does not visualize the effort which the Khalifa makes to remove those weaknesses. But the Khalifa is never unmindful of the performances of his duties, whether the people see him or they dont, or they understand him or they do not understend him in that respect."

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Holy Quran Week

The Additional Nazir, Islaho-Irshad, has announced through the Al-fazl that Hazrat Khalifatul Masih III has graciously granted permission to observe a Holy Quran week as from the 1st of March to the 7th of March.

It is hoped that all the members of the Jamaat will participate in the observance of this week.

Majlis-i-Mushawarat

It has been decided by Hazrat Kalifatul Masih that the Majlis-i-Mushawarat be held on the 27th-29th March. The Jamaats are required to send their proposals to be included in the Agenda. These proposals have to be sent to the Secretary, Majlis-i-Mushawarat.

Majlis-i-Irshad

The monthly meeting of Majls-i-Irshad was held on the 17th Sulh (January) under the Chairmanship of Mirza Abdul Haq (Hazrat Khalifatul-Masih could not grace the meeting with his presence and chairmanship because he was indisposed). The speakers were : Mr. Kamal Yusuf, Maulvi Naseem Saifi and Maulvi Fazl Ilahi Bashir and their topics in the same order were :

(1) The shroud (the linen cloth in which the body of Jesus Christ was wrapped when he was taken down from the cross and placed in the Sepulchre).

(2) The Aqsa Mosque of Jerusalem and its history.

(3) A revelation of the Promised Messiah, peace be on him, which says "I shall cause thy message to reach the corners of the earth."

To the Doctors

May we remind our Doctors that one of the Demands placed before the Jamaat by Hazrat Khalifatul-Masih II in connection with Tahr-i-Jadid was that the Ahmadi Doctors should prescribe medicines of less cost, so that medical treatment becomes cheap and easily available to everyone.

Our Doctors should please keep this "demand" in mind.

INVITATION

BY

Hazrat Mirza Bashirud-Din Mahmud Ahmad,
Second Successor to the Promised Messiah,
peace be on him.

WHAT AHMADIYYAT STANDS FOR AND WHY YOU SHOULD JOIN THIS FOLD

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TAHRIK-I-JADID
(Monthly)
RABWAH.

The Promised Messiah

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(II)

By Sahibzada Mirza Mubarak Ahmad

Another incident which illustrates the same trait of his character, toook place on the occasion of a religious conference held in Lahore. The Arya Samaj arranged an inter-religious conference at Lahore. The organiser of the Conference requested the Promised Messiah also to prepare a paper to be read at this Conference, and assured him that there would be no speeches at the Conference which might offend the susceptibilites of any section. The Promised Messiah, peace be on him, prepared a paper, and made it over to one of his distinguished disciples, Hazrat Maulvi Nuruddin Sahib, who later became his First Successor, to read it at the Conference. Accompained by some other Companions of the Promised Messiah Hazrat Maulvi Sahib attended the Conference. An Arya lecturer, in violation of the under-taking that nothing would be said at the Conference that might hurt the religious sentiments of others, adopted a very disrespectful attitude towards, and made vile attacks on, the Holy Prophet, peace and blessings of Allah be on him. When this fact was reported to the Promised Messiah, peace be on him, he expressed great displeasure at the continued presence at the Conference of Hazrat Maulvi Nuruddin and the other Ahmadis who had accompanied him during the offensive speech. He repeated with great vehemence :

"Why did you continue in a meeting in a meeting in which our Holy Prophet, peace and blessings of Allah be on him, was being reviled? Why did you not leave the meeting at

once? How did your sense of veneration for the Holy Prophet and your sense of self-respect allow you to sit silent, and listen to scurrilous remarks on your Beloved Master?"

Then he recited, very emphatically, the Quranic verse :

اذا سمعتم آيات الله يكفر بها و يستهزء بها فلا تقعدوا معهم حتى يخوضوا فى حديث غيره (النساء : 141)

"When the Signs of Allah are rejected and mocked at, do not continue to sit with them until they take up some other topic. 4,141." (Seera-tul-Mahdi.)

Can any other example of such sensitive love and jealous regard for the Holy Prophet, peace and blessings of Allah be on him, be presented in this age? The whole life of the Promised Messiah peace and blessings of Allah be on him, and every small and great incident of his life testify to his overpowering regard and love for the Holy Prophet, peace and blessings of Allah be on him.

Having described his love for Allah and His Prophet, I would now like to relate some incidents of his sublime morals and noble conduct at random. It is, indeed, beyond my capacity to encompass all the different aspects of his character ; nor is it possible for me, within the limited time at my disposal, to shed full light even on some particular phasese of his character. I shall describe a few incidents, by way of illustration only, so that those who belong to his Jamaat may strive to follow his noble example, and those who have not yet joined his Jamaat, may consider whether or not they are incurring the displeasure of God by rejecting him.

The Holy Prophet, the Leader of mankind, the Seal of Prophets, peace and blessings of Allah be on him, has been described by Allah as one possessing the Most Sublime Character. Allah says in the Holy Quran :

انك لعلى خلق عظيم

"Surely, thou dost possess the Most Excellent Morals. 68. 5."

That is to say, the teaching brought by him, and his character, are both perfect. So it follows that his Messiah, who was his Perfect Counterpart, and was imbued with his character, and was lost in his love, reflected the moral excellences that his Master and Prototype presented to the world. Hence, I shall relate a few incidents that illustrate his sublime moral qualities.

First, I should like to present a piece of his own writing that represents his noble sentiments. He says in his book "Arbaeen" :

"I would like to make it known to all Muslims, Christians, Hindus and Aryas that I have no enemy in the world. I love mankind as dearly as an affectionate mother loves her children, nay, even more, I am the enemy of false beliefs and doctrines only, which undermine truth. To be inspired by sympathy towards my fellow beings is my duty. To hate falsehood, 'shirk' (setting up equals to Allah), injustice and wrong-doing, and all sorts of malpractices and misbehaviours, is my principle."

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The Holy Prophet has exhorted Muslims to reflect and illustrate Divine Attributes :

تخلقوا با خلاق الله

"Imbue yourselves with Divine Attributes."

Thus, the Promised Messiah's statement, "I love mankind as dearly as an affectionate mother loves her children, nay, even more," was only the reflection of the Divine Attribute of "Rahmaniyyat" (Graciousness) in him. It is a fact that every moment of his life was devoted to the service of mankind, and hundreds of incidents of his life testify to this truth.

Tahrik-i-Jadid,

One of his Companions, Hazrat Maulvi Abdul Karim (Allah be pleased with him), who was very close to him, and lived in a part of his very house, and was much loved by him, has related that during the days when Plague was rampant in the Punjab and innumerable people were daily falling victims to that dreaded epidemic, he once heard the Promised Messiah, peace be on him, praying in seclusion, and was struck with wonder at what he heard. He says:

"There was so much pathos and anguish in his voice that it melted the heart of one who heard it. He was crying and weeping at the Divine Threshold like a woman in travail. When I paid heed to what he was saying, I heard him praying for God's creatures to be saved from the scourge of the Plague, repeating, 'If these people are destroyed by Plague, who will worship Thee?' Just ponder, this prayer was being offered to save the people from punishment that constituted a cogent proof of his truth, and was in fulfilment of a Divine Prophecy the non fulfilment of which might make the truth of his claim to Messiahship dubious in the sight of those who lacked proper understanding and insight. But the heart that was imbued with, and reflected Divine Attributes, was restless in concern for God's creatures, and was fervently and pathetically supplicating its Lord: 'Lord, Thou art Merciful and Compassionate; deliver Thy creatures from this calamity, and open some other way for their guidance."

Pandit Lekhram was one of the Arya Community, and was a bitter enemy of Islam. When his vilification of the Holy Prophet, peace and blessings of Allah be on him, transgressed all limits, despite repeated warnings he would not desist, the Promised Messiah, peace be on him, challenged him to a Prayer Duel, and in consequence prophesied that Lekhram would perish by the hand of a mysterious assassin, and Lekhram perished in fulfilment of this Prophecy. But, while, on the one hand, the Promised Messiah was naturally happy at the fulfilment of a Divine Sign in favour of Islam, on the other, he was distressed at the death of Lekhram. He wrote: "I am experiencing curious mixture of feelings. I am glad and also distressed at the same time. I am thinking that if Lekhram had turned to God, and had abstained at least from using vile language against the Holy Prophet, peace and blessings of Allah be on him, I would have prayed for him, and I believe that even if he had been cut into pieces, he would have survived." (Siraj Munir.)

In the matter of friendship and loyalty, too, he had no peer. His beloved companion, Maulvi Abdul Karim Sahib has reported that one day the Promised Messiah said:

"It is part of my nature that if one makes friends with me, I have so much regard for this tie of friendship that whatever he may later, turn out to be, I can not cut asunder, I am helpless. Should I find a friend of mine lying drunk in the market place, I would, without any fear of what people might say, carry him home and tend him,

"The tie of friendship is a very precious one, it should not be broken off lightly. If something very unbecoming or untoward proceeds from a friend, it should be overlooked and borne with fortitude." ("Sirat Masih Mauood," by Maulvi Abdul Karim.)

There was, in Qadian, a gentleman named Budhamal. He was a bigoted Arya, and was one of the foremost in opposition to the Promised Messiah, peace be on him. When, in fulfilment of a Prophecy of the Holy Prophet, peace and blessings of Allah be on him, the Promised Messiah laid the foundation of a Tower at the big Mosque of Qadian, the Hindus of

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Qadian petitioned the Deputy Commissioner of Gurdaspur to stop the erection of the Tower, on the plea that it would destroy the privacy of their homes. It was a paltry excuse, first because it is not possible to distinguish any one from the top of a high tower, and secondly, supposing that there was any risk of such exposure, it would affect all women, including Ahmadi women. However, the Deputy Commissioner, in accordance with the normal procedure, sent this complaint of the Hindus to Magistrate of the Circle for investigation and report The Magistrate came to Qadian, met the Promised Messiah, and inquired about the construction of the Tower. The Promised Messiah, peace be on him, explained to the Magistrate that the tower was not going to be used for any display or for sight-seeing, its purpose was purely religious, namely, to fulfil a Prophecy of the Holy Prophet, peace and blessings of Allah be on him, and to make, the Call to Prayer so that it could be heard at a long distance. He added that it would be fitted with strong lights, also. The Magistrate said that the Hindu gentlemen, who were sitting there with him, complained that it would destroy the privacy of their homes. The Promised Messiah, peace be on him, said: "Their complaint is not based on any sound ground. It proceeds merely from their hostile attitude towards me, for there is no question of any disturbance of privacy." Pointing to Lala Budhamal, he added, "Here is Lala Budhamal, ask him if there ever was an opportunity of my helping or doing a favour to him and his friends and I failed to do so. Ask him further, if he and his friends had any opportunity of doing me harm, and they did not take advantage of it against me." Hafiz Raushan Ali Sahib who was a great scholar and divine of the Ahmadiyya Movement, has stated: "Hearing this, Lala Budhamal was so embarrassed that he uttered not a single word and dared not even to lift his eyes to face the Promised Messiah." (Siratul-Mahdi.)

Towards his friends and companions, the Promised Messiah, peace and blessings of Allah be on him, was pardon and kindness personified. Hazrat Maulvi Abdul Karim Sahib has written in "Sirat Masih Mauood":

"When the Promised Messiah, peace be on him, was writing his Book 'Aina-i-Kamalat-i-Islam', he handed over two sheets of the manuscript he had written to Maulvi Nuruddin Sahib (later his First Successor, Allah be pleased with him) to deliver them to me for me to translate them into Persian. The subject matter of these sheets had special significance in the eyes of the Promised Messiah himself. It so happened that the sheets were mislaid by Maulvi Sahib. As the Promised Messiah, peace be on him, sent me the portion of the manuscript he wrote every day, to be translated into Persian, and as I had not received that day's material in time, I was naturally concerned over the delay. So I said to Maulvi Nooruddin Sahib, I have not received today any material from Hazrat (Promised Messiah) for translation: the press man is waiting for material, it is getting late. I cannot account for this unusual delay.' As soon as he heard these words from me, Maulvi Sahib turned pale. He searched for the sheets but he could not find them, so he was extremely worried. When it was reported to the Promised Messiah, peace be on him, he came out of his room, cheerful and similing, as usual, and far from exhibiting any uneasiness he excused himself, saying: 'The loss of the material caused undue worry and anxiety to Maulvi Sahib. I much regret the trouble occasioned to him. As for myself, I believe firmly that Allah will, by His Grace, grant me capacity to write even better than I had written in those two sheets."

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Hospitality and honouring one's guests constitute essential traits of high moral character. The Promised Messiah, peace be on him, set a splendid example in this respect also. Hazrat Mirza Bashir Ahmad, Allah be bleased with him, says:

"Seth Ghulam Nabi reported to me that once he came to Qadian to see the Promised Messiah, peace and blessings of Allah be on him. It was winter and it was wet. He reached Qadian in the evening. After supper he went to bed. Late at night someone knocked at the door. When he opened the door, he found the Promised Messiah, peace and blessings of Allah be on him, standing at the door, with a glass of hot milk in one hand and a lantern in the other. Seth Sahib says he was flurried to see the Promised Messiah, who, however, very affectionately said, 'Somebody sent me some milk, and it occurred to me that you might be in the habit of drinking milk at night, so I have brought it for you. Plase drink it.' At this, Seth Sahib's eyes welled up with tears of gratitede.

Glory be to God! What sublime behaviour! How much pleasure this Chosen Messiah of God used to find in serving and entertaining even his humble servants, and how much trouble he took on their behalf! (Siratul-Mahdi.)

Hazrat Maulvi Abdul Karim Sahib, Allah be pleased with him, writes in "Sirat Masih Mauood":

"Once in summer, the family of the Promised Messiah, peace be on him, went to Ludhiana. I went into the house of the Promised Messiah, peace be on him, to see him. It was a newly-built room, and it was coll there. I lay down on a cot for a little while, and fell asleep. The Promised Messiah was, at that time, strolling and writing as was his habit. When I woke up, to my great surprise, I found the Promised Messiah, peace be on him, sitting on the floor, by my cot. I was startled to se him, and stood up out of respect. The Promised Messiah, peace be on him, very affectionately said, 'Maulvi Sahib, why have you stood up?' I said, 'While Hazrat is sitting on the floor, how can I lie on the cot!' Smiling, he said, 'Keep lying down. I was only keeping watch, and trying to stop the children from making noise, so that your sleep should not be disturbed." God be praised, what a wonderful demonstration of kindness and affection!

Once the Promised Messiah, peace be on him, was sitting in his room; som guests also were sitting with him. In the meantime, someone knocked at the door. One of the guests moved to open the door. The Promised Messiah got up at once and said, "Wiat a bit. I will open the door; you are a guest, and the Holy Prophet, peace and blessings of Allah be on him, exhorted us to honour our guests."

(Siratul-Mahdi; Part I.)

Munshi Zafar Ahmad of Kapurthala relates:

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"Once the Promised Messiah, peace and blessings of Allah be on him, was sitting on the roof of the Mubarak Mosque, Qadian, waiting to have his meal there with some guests. One very poor Ahmadi friend, Mian Nizam Din Sahib of Ludhiana, wearing ragged clothes, was also sitting there, at a short distance. In the meantime, some respectable guests came and sat near the Promised Messiah, peace and blessings of Allah be on him. To make room for each of them Mian Nizam Din had to move further back, till he reached the place where shoes were kept. When the meal was brought, the Promised Messiah, peace be on him, who had observed the whole scene, took a plate of curry and called Mian Nizam Din to eat with him in his chamber, adjacent to the Mosque. At that Mian Nizam Din's joy knew no bounds, and those who had sat near the Promised Messiah, peace be

on him, pushing Mian Nizam Din farther away, were duly mortified."

Another incident, illustrating his regard for human sentiment, humility and honouring of guests, is also related by Hazrat Munshi Zafar Ahmad Sahib of Kapurthala Hearing of the claim of the Promised Messiah, peace be on him, two non-Ahmadi gentlemen from the distant region of Manipur, Assam, came to Qadian to see him. When they reached the Guest House at Qadian, they asked some employees working in the Kitchen to unload their luggage and set down cots for them. But the employees did not pay attention to what they said, and took up some other job that needed their attention. The guests, who were fatigued by the long and arduous journey, were chagrined and set out for the return journey to Batala at once. When the Promisee Messiah, peace and blessings of Allah be on him, learnt of the incident, he set out at once, just as he was, in pursuit of the guests. Some of his disciples also accompanied him. Hazrat Munshi Zafar Ahmad says that he was also of the company. The Promised Messiah followed them so speedily that he overtook them near the bridge over the canal, about two miles and a half from Qadian, and importuned them very affectionately, with profuse apologies, to return to Qadian. On reaching the Guest House, he was proceeding to unload their luggage, when some servants came forward and did the needful. The Promised Messiah sat by them and talked with them affectionately, enquiring about their requirements of food. He continued with them till the meal was served. The following day, when they were about to leave. he sent for some milk and presented the same to them very affectionately, To see them off, he accompanied them up to the canal bridge and returned only after they had taken their seats in the vehicle that was to transport them. (Ashab Ahmad, Vol. IV.)

Informality

The Promised Messiah's life was free from all ceremony or formality. In accord with the practice of the Holy Prophet, peace and blessings of Allah be on him, he permitted no discrimination in favour of himself. People of all ranks and classes sat together with him like the members of a family. He would sit down at any place while others of the company equally informally occupied places considered as carrying distinction On many occasions, he sat at the foot of a cot while others sat at its head ; sometimes he sat on a bare cot while his disciples sat on a covered one ; sometimes he occupied a higher one.

This absenee of ceremony or formality did not import any disrespect on the part of his disciples or others in the company. Indeed, every heart was full of love, respect and reverence for him. (Siratul-Mahdi, Silsila Ahmadiyya and Shamail by Shaikh Yakub Ali Irfani.)

Behaviour towards Opponents

Sheikh Yakub Ali Irfani has related that once Lala Sharampat, who belonged to the Arya Community, and was very hostile to the Promised Messiah, peace and blessings of Allah be on him, fell seriously ill with a malignant abscess in his stomach, and was much worried, despairing of life. When the Promised Messiah, peace be on him, came to know of his illness, he would often go to Lala Sharampat's lowly dwelling to inquire after his health. Lala Sharampt was so eaten up with anxiety that when the Promised Messiah visited him, he, despite his hostility towards Islam, would humbly solicit his prayers. The Promised Messiah, peace be on him, always sought to comfort him and also prayed for him. He continued to visit and pray for him till he recovered completely. (Shamail Hazrat Masih Mauood by Irfani Sahib.)

The same affectionate treatment was accorded to another Arya of Qadian, named Lala Malawa Mal, who, while still a youth, used to visit the Promised Messiah, although entertaining extreme religious and communal prejudice. Several times the Promised Messiah, peace be

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on him, asked him to bear public witness to Divine signs to which he was an eye witness. But he always evaded doing so. It so happened that Malawa Mal began to suffer from tuberculosis and his condition became hopeless. In that situation he came to the Promised Messiah, peace and blessings of Allah be on him, described his miserable plight, wept bitterly and humbly besought him to pray for his recovery. This shows how deeply Lala Malawa Mal had been impressed with the Promised Messiah took pity on him and prayed earnestly for his recovery. His prayers were answered in the following Arabic revelation:

قلنا یا نار کونی بردا و سلاما

(تذکرہ صفحہ 40)

"O fire, cool down for this youth, and turn into a means of protection and security for him,"

Soon Lala Malawa Mal recovered from his terrible affliction which was considered fatal in those days. He lived to be a hundred years, surviving the Promised Messiah by many years. (Related by Hazrat Sahibzada Mirza Bashir Ahmad, Allah be pleased with him.)

Dr. Henry Martin Clark, a Christian Missionary of Amritsar, instituted an entirely false prosecution for incitement to murder against the Promised Messiah, peace be on him. God manifested, in a most extraordinary way, the Promised Messiah's innocence, and he was honourably discharged. The Christian missionaries had been assisted and encouraged in their nefarious design by some Arya and non-Ahmadi Muslim antagonists of the Promised Messiah. When the order was pronounced, Captain (later Colonel) Douglas, the District Magistrate, addressing him, said: 'Should you desire to prosecute Dr. Clark for preferring this false charge against you, I am ready to sanction his prosecution." The Promised Messiah, peace be on him, responded with: "I have no desire to prosecute anyone. My case is pending in heaven."

(Sirat Masih-Mauood by Irfani Sahib.)

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Maulvi Mohammad Hussain Batalvi, leader of the Ahl-i-Hadith Sect of Islam was well known. In his early life, he was a friend and classmate of the Promised Messiah, peace be on him, but after the latter's claim of being the Messiah, he turned hostile to him, so that he declared the Promised Messiah, peace be on him, to be a Kafir (disbeliever) "Dajjal" (Anti-Christ) and "Zal" (Misguided), and raised a storm of opposition against him throughout the country. In the prosecution launched by Dr. Henry Martin Clark, the Maulvi appeared as a witness against the Promised Messiah, peace be on him. In order to discredit his evidence, the Promised Messiah's lawyer, Maulvi Fazl Din, who was a non-Ahmadi gentleman asked Maulvi Mohammad Hussain Batalvi a derogatory question concerning his descent or family. The Promised Messiah stopped him from doing so, saying emphatically: "I will not permit any such question to be put to the witness." Later, Maulvi Fazl Din, always mentioned this incident with an expression of surprise and observed: "Mirza Sahib is a wonderful person; an opponent attacks his honour, puts his life in jeopardy, and in return he stops his lawyer from asking his opponent such questions as might discredit his evidence." (Siratul-Mahdi, Vol. I.)

The Promised Messiah, peace be on him, has said: "Regarding sympathy for mankind, my view is that until one prays for one's enemy, one's heart is not purified. Hazrat Umar, Allah be pleased with him, became a Muslim because the Holy Prophet, peace and blessings of Allah be on him, used to pray for him frequently. Thank God I have no enemy for whom I have not prayed several times; and I exhort you also to follow me and pray for your enemies. O ye who claim to be my disciples, be a community regarding whom, it has been said:

انہم قوم لا یشقی جلیسہم
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"They are a people whose companions and those who come in contact with them, do not remain in a wretched or unhappy condition, uninfluenced by their piety and deprived of their sympathy."

How beautifully Hazrat Sahibzada Mirza Bashir Ahmad, Allan be pleased with him, writes:

"The Promised Messiah, peace be on him, was mercy personified. He was a mercy for his relatives; he was a mercy for his friends, he was a mercy for his enemies; he was a merey for his neighbours; he was a mercy for his servants; he was a merey for those in need; and he was a mercy for people in general; there is no class of people to whom ne did not show mercy and affection. I would say, he was a mercy for Islam, for the service and propagation of which he dedicated every moment of his life, and laid it down in a spirit of extreme self-denial."

Trust in Allah

Hazrat Maulvi Abdul Karim Sahib, Allah be pleased with him, wrote in a letter that, in a discourse on reliance upon Allah, the Promised Messiah, peace be on him, observed:

"I have a strange condition of my mind, Just as, when it is close and hot, people expect rain with confidence, similarly, when I find my purse empty, I have firm faith that by Allah's grace, it will be replenished; and so it happens." Then, calling Allah to withess, he said: "I cannot describe the joy and pleasure I feel, and the trust in God I have, at the time when my purse becomes empty. My happiness and tranquillity, at that time, is greater than it is when my purse is full." (Alhakam.)

Hazrat Sahibzada Mirza Bashir Ahmad says:

"Our reverend brother, Abdur Rahman of Qadian, who was an early and a sincere Companion of the Promised Messiah, peace be on him, and accepting Islam at his hand, renouncing Hinduism, reported to me that when the Promised Messiah, peace be on him, went to Lahore, for the last time, he had plenty of revelations regarding the approach of his death." Brother Abdur Rahman says: "During those days I perceived a special kind of ecstatic sign and radiance on his face. In those days, he used to go out for a drive in a hired phaeton His consort and some of his children also used to accmopany him. In the evening preceding the morning on which he passed away, he, as usual, went for a drive. When he got into the phaeton, he said to me, 'Mian Abdur Rahman, tell the phaeton driver, and make it quite clear to him, that, at this time, I have only one rupee with me. So he should drive us only within that limit." Hazrat Sahibzada Mirza Bashir Ahmad says that the Promised Messiah peace be on him, passed away from this world exactly in the same financial and material condition in which his Master, the Holy Prophet Mohammad peace and blessings of Allah be on him, expired.

(To be Continued)

هُوَالشَّافِی خُدا تعالیٰ کے فضل اور رحم کے ساتھ هُوَالنَّاصِر

روگ کا سوگ نہ کر!

دمہ۔ ضیق النفس۔ اور بلغمی کھانسی کی بیماری سے مایوس نہیں ہونا چاہیئے!

کیونکہ

اس بیماری کا فوری اور زود اثر مکمل علاج ہمارے ہاں کئی سالوں سے متواتر کیا جاتا ہے۔ جس سے بفضل خُدا ہزاروں مریض صحت یاب ہو چکے ہیں۔ لہٰذا اگر خُدانخواستہ آپ یا آپ کا کوئی عزیز دوست دمہ یا بلغمی کھانسی کی بیماری کا علاج کروا کر ہر طرف سے مایوس ہو چکا ہو تو آج ہی تسلی بخش اور مجرب علاج کیلئے مندرجہ ذیل پتہ پر خط لکھیں

ماہر معالج امراضِ دمہ بلغمی کھانسی وغیرہ خادمِ خلق ڈاکٹر نثار احمد بنگوی (شمیر زود اثر والے)

غلام محمد آباد شاہی چوک محلہ دار الفضل ڈی ۳۵۷ شہر لائل پور

Religion Today

A few days ago Ch. Mohammad Zafrullah Khan, a Judge of the International Court of Peace, Hague (now, the President of this Court) addressed the Rotary club of Lahore Sharqi (East). The report of the speech as published in the Pakistan Times (31/1/70) is reproduced below :—

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Speaking at a dinner meeting of the Rotary Club of Lahore Sharqi (East) on "Religion Today" on Thursday, he said that since the Western democracy was based on the principle of universal adult franchise, no political leader could dare to take a stand on moral and spiritual issues, for fear of losing the popular support.

He described the Western democracy as "false goddess" which, he said, had ruined the moral and spiritual values of the Western people. Under the pressure of their voters, the elected representatives dared not go against their wishes. Since the Church no longer provided leadership to the people, the political leadership as well could give no lead to the people and had to toe the wishes of the majority so far the moral and spiritual values were concerned, he added.

Contrary to the concept of Western democracy and the principle of universal franchise, he said, Islam had altogether different idea of franchise. The Holy Quran had enjoined upon a Muslim society to bestow authority only on those who were best equipped to discharge it since it was a Divine trust. Thus the franchise in an Islamic society was limited to the best in intellect, knowledge and morals. The People in an Islamic society were not required to vote for slogans and parties but for the best possible individuals who could competently discharge the authority.

He was also critical of identifying Islam with different 'isms' and said that Islam needed no help of any system since it was itself comprehensive enough to meet the present day requirements of an Islamic society.

APP adds : He said prospects being faced by the Muslim countries throughout the world were most displeasing at present. There was a mad race for Westernisation, particularly in the upper strata of the society many of whose members regularly indulged in drinking and gambling, He said that this dangerous trend was sure to lead to indulgence in sex and drugs as had happened in the West.

He said that need of the hour was a self-analysis by all Muslims as to how much effort they were making to live like true Muslims and how much Islamic education they were giving to their children. He said most of the Muslims would find that their conduct did not conform to what they professed and that they were at the most "hypocrites".

Ch Zafrullah Khan said that religion was fighting a "rearguard action" throughout the Western world where Christianity had for a long time acted as a repository of belief and protector of faith. He said that conflict between religion and science in Western society started when it was confronted to a rise of liberal sciences which spread with the advent of Islam.

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